

Millennial Star



By courtesy of Franz Hanfstaengl, Munich.
"My Peace I Give Unto You"
From the painting by Hofmann
(See page 209)



Two Roads

by Alberta H. Christensen

*Here must we part, my friend; nor need you try,
For pleasures we have shared, fond memory's sake,
Or those conceits that we have held as one,
To lure me to the path you choose to take—*

*You hold that death must ever be the end,—
A termless rest. Not I; for even now
Within me surge old dreams that once were dead;
I see buds bursting on a leafless bough.*

*Above sear grass, decadent on the lawn,
The timid, waking blades of green I see;
And asphodels that deep in sleep have lain,
Now lift in petal-loveliness to me—*

*No. . . . Go your Godless way, my friend, but I
The Miracle of Spring cannot deny!*

THE LATTER-DAY SAINTS'

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"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."—John 14: 12

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THIS WEEK'S COVER—

By special arrangement with Franz Hanfstaengl, of Munich, Germany, the *Star* has obtained permission to reproduce on the cover a group of the best-known works of Heinrich Hofmann, the famous German artist, whose paintings of the Christ and other Biblical characters are world renowned. The arrangement was made through the Pallas Gallery Ltd., London agents for Hanfstaengl prints.

"My Peace I Give Unto You," one of the most widely known and best beloved of Hofmann's works is shown on this week's cover. Several other Hofmann paintings will be featured on the covers of subsequent numbers of the *Star*.

A MISSIONARY LOOKS AT HIS CHURCH

By ELDER ARTHUR GAETH

DURING its history the Church of Jesus Christ of Latter-day Saints has sent more than seventy thousand men and women into the world to proclaim its teachings as a plan of salvation for humanity. During the last ten years I have been a member of this missionary force promulgating the Gospel message in Europe. I shall attempt to present in brief, the message which the missionary has for the world, and attempt to interpret the beliefs of the Latter-day Saints.

As the cornerstone of the Church of Jesus Christ of Latter-day Saints we present a belief in God; a belief in God as a personality. To believe in God may mean very little or it may mean everything. Is God just a blind force, or is there

The Author

The door of the restored Gospel was opened to Czechoslovakia on July 24, 1929, when President John A. Widtsoe dedicated the new mission in that land. Elder Gaeth was one of six missionaries called from the German-Austrian Mission to bring the message of Mormonism to the Czech people. He was also appointed president of the Mission, which position he held for seven years, until his release last summer.

actually a Being who knows and cares and with whom we may have fellowship? The Church of Jesus Christ proclaims: "We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost." We accept God as the Father of our spirits. He was the Father of the Spirit of Christ, so that Christ actually is our brother in the spirit. Even as we had earthly fathers, so Christ, here on earth, was begotten of his Heavenly Father. That birth gave Him a nature which was in part divine. Christ was earthly, of the nature we have now, but he was also heavenly, of the nature we hope to receive in the eternities. Partaking of the divine nature, he was in a position

to carry out a mission of redemption for his brothers in the spirit, which could not be carried out by another.

Accepting God as the Father of Jesus Christ, we literally think of Him as a Personality. We do not know what that all means for Him for we have not gone through the experience of immortality. We cannot bind God down to the limits of a personal life as we see it in ourselves, but certainly we cannot think of Him as less than ourselves. To us He is the embodiment of all that is good. We think of Him as acting in the light of high purpose. He is moral goodness, not blind force. We have no better word than Person to express all this. The power that rules this world is personal, in the sense that it has a form in whose image we have been created. Our God is a Personage with whom we may enjoy fellowship because there is likeness between us.

We see the handiworks of God in the creations about us. Creation seems to be God's method of self-expression, in which He ever demonstrates His presence, ever realizing His purpose. We believe in evolution in the sense that it means God's con-

tinuous work of creating and perfecting. It may be called progression. God creates the simple and permits it to grow and progress unto perfection into the more complicated and complete. Evolution in the sense of progression, explains God's plan of redemption, for redemption means overcoming—growing unto perfection. We are on this earth to redeem ourselves. As spirit-children of God we came upon the earth to become earth-children, spirits clothed in earthly bodies, to be schooled in the ways of the material. Our ultimate goal is eternal life, which will bring with it an understanding of all eternal principles by which God operates and will return us to His presence—full-grown. Not until we understand these principles will we know and comprehend God. When we really know God we will understand Him and become god-like ourselves.

We believe in the mission of Jesus Christ, to bridge the chasm of death through resurrection and restore life to a dying world. Jesus gave us the plan for the perfect life. He



Salt Lake Temple at Night.

gave us the ideal: Be ye perfect even as your Father in Heaven is perfect. He gave us simple directions: Know the truth and the truth shall make you free. He laid out the plan to be trodden to attain the ideal by demonstrating it in the spirit of His life. That life demonstrated to us what God is, at the same time showing what man should be. After nineteen centuries men are just beginning to realize that the only hope for our

complex social life, whose pagan ways mean only disaster and destruction, is to put all human relations under the direction of this spirit of love and righteousness, of brotherhood and service. The goal is democracy, a world of free men in a free society, sons and daughters living under the protecting care of a Heavenly Father.

We believe in a third member of the Godhead, the Holy Ghost, as a Personage of spirit, the mediator between God and man, the great Comforter. Complying with the simple regulations: faith, repentance, and baptism, set up by Christ to guide us in the paths which lead to God and which make us members of God's Kingdom, we receive a special gift, the gift of the Holy Ghost by the laying on of hands by one of God's servants here upon the earth. The Holy Ghost opens up the great spiritual storehouse of God with its treasures of faith, divine knowledge, wisdom, understanding, spiritual health and strength. Through the Holy Ghost man receives the gifts of the spirit: faith, the power to bless and heal, the power of

discernment, the constant guidance of the Comforter. As man uses his gifts of the Holy Ghost he grows in the spiritual walks of life, which are of a permanent nature. He may acquire the wealth of the world, fame and glory; but they are relative and temporary and must be left behind when the body decays and the spirit of man returns to Him who gave it.

We believe in God's Plan of Salvation. We realize that as long as man is upon this earth he is a creature of this earth, with a body made of its dust, of the same material of which all the creatures about him are made. But we know that man is the child of another world, that he is akin to God. Yet man does not attain the godlike life by grace; he must grow into it. It is an achievement, not a ready-made gift. Here enters the fact of sin into the life of man. Sin is man's choice of the lower when he might have taken the higher, the godly. It is not merely ignorance, or weakness, or immaturity, or the necessary result of inheritance plus surroundings. Every sin of ours is a sin against ourselves, the refusal of the higher self we might be. It may be a sin against our neighbours in selfishness; it may be disobedience, a sin against God. Sin is not only the evil which we choose, but the evil which we may become; it is its own sure punishment.

To help us choose the right, God has presented us with a Plan of Salvation, a guide to the fuller life through Jesus Christ. This plan requires that we have faith in God and His Plan; that we strive to improve and progress by repenting of weakness and error; that we join in fellowship with others of God's children who are striving for the same ends; and that we make a covenant with God through baptism, in return for which we shall have the power and influence of the Holy Ghost and its companionship to aid and guide us.

We believe in the Kingdom of God, which has been established upon the earth, in His Church, a union of those who accept Him and worship Him. To this body, often called the Body of Christ, God has given His power, the power to act upon the earth in His name, which power is manifested in God's Holy Priesthood. This Kingdom of God is striving for a new, a better world, for the Kingdom of Heaven to be established upon the earth, which will not simply be a group of Christian men and women, but a Christian order of life that shall include industry and the state and all the relations of men. We seek to establish the rule of God. It will manifest the Spirit of Christ. Men should know it in their work as well as in their worship. To realize it, industry must needs leave the motive of gain for that of service and the method of conflict for that of co-operation. The state must no longer be above the law but come under the law of Jesus. Under the law of Jesus, a reverence for others where there is now prejudice or contempt, a spirit of service in place of exploitation, a passion for justice concerned with the rights of the weak, who are also children of the Father, a reliance on right instead of force, a sense of solidarity and world-wide co-operation instead of sectional treaties, would mark the life of the individuals and nations. Within the state would be democracy rather than merely conflicting political parties. There would

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TIME MARCHES ON!

By Elder Roscoe A. Grover

A CHANGE of attitude, international in scope, seems to be manifest toward the Mormon Church. A wave of commendation from world travellers, thinkers and writers, if we may judge from recent newspaper and magazine pictures, interviews and articles, appears to be replacing the misrepresentation to which our people have long been accustomed.

The March of Time, well and favourably known motion picture presentation of current events, is currently portraying a concise feature called "Mormonism—1937." Advance publicity to cinema managers, distributors and patrons announces: "With unemployment and relief still the greatest problem facing America, from the State of Utah—home of the Mormon Church—comes a unique and far-reaching experiment in putting the jobless back to work.

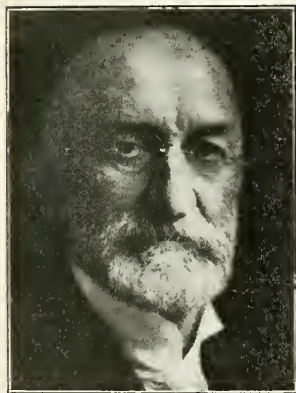
"Fundamental doctrine of the century-old Mormon faith is that every members shall be self-sustaining, but as depression stalked the land, in Salt Lake City the Supreme Mormon Pontiff, 80-year-old Heber Jedediah Grant, and his advisors, discovered that one-sixth of all U.S.A. Mormons were idle and on relief. Discussing ways to end the idleness they believe is sinful, they devised an ambitious relief plan.

"Thousands of Mormon men, taken from state and federal relief rolls, are put to work raising food. Opened in Mormon parishes throughout the nation are Mormon stores where workers are paid, not in cash, but with all the food, medicines and fuel needed by their families. To care

for Mormon women taken off relief, Church workshops are opened where old clothing is repaired and new garments are made by the thousands. With the first crops harvested and stored, other Mormon women preserve half a million quarts of foodstuffs.

"Through this work, 20,000 Mormons are taken off Government relief, arousing nation-wide interest, evoking comment from prominent Churchmen. Catholic Editor John LaFarge feels it might be a good thing if all churches could take care of their members physically as well as spiritually.

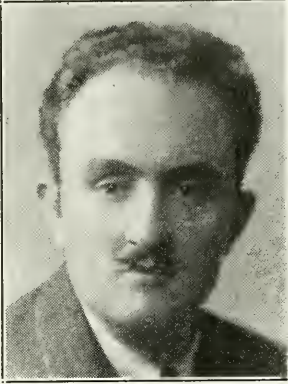
"But checking up on their relief plan, Mormon leaders are jolted when they discover that there are jobless who refuse to work except for cash, face a problem that has vexed Federal Relief Administrators from the beginning. During 1937 the Mormon Church is determined to make its own shirkers become self-sustaining once again. To-day, with one hundred new public works projects under way, Mormons are confident



President Grant

that they will soon overcome this newest problem, preserve the rugged vitality which in a single century has transformed their struggling pioneer band into a mighty Church—great, rich and powerful.”

The Saturday Evening Post, founded by Benjamin Franklin, one time Ambassador to Great Britain, has this to say in an editorial of March 6th, 1937:



Roscoe A. Grover

Member of the faculty of the New York University School of Education, Elder Grover also is director of radio publicity for the Eastern States Mission. He was formerly announcer of the Mormon Tabernacle Choir and organ, which is now the oldest continuous national broadcast in America. He has visited Britain on five occasions in recent years, directing educational tours through Europe.

“Mormonism — 1937” is the title of the *March of Time* presentation referred to in the accompanying article. It is currently being shown in 7,650 cinemas in America, and will shortly be featured by 1,247 cinemas in Great Britain.

“The Mormons took stock of their Church household in October, 1935. They found that 17.9 per cent of the entire Church membership was receiving relief, 16.3 per cent from governmental units and 1.6 per cent from the Church itself. The Church authorities declared that from 11,500 to 16,500 of the 84,460 members on relief ‘either did not need it or had farms that might, if farmed, have kept them off relief.’

“The Church announced in April, 1936, that it was setting up a relief programme, or rather a security programme, of its own. The Latter-day Saints did not attempt the impossible. It was not their purpose to take members off WPA projects, although members were urged to be ‘scrupulously careful to do an honest day’s work for a day’s pay.’ But the Church did propose to take its members off direct relief, and announced, in October of last year, that it had done so.

“Brigham Young, the famous leader of the sect, once said that experience had taught him that it is ‘never any benefit to give money, food, clothing or anything else, out and out, to man or woman, if they are able-bodied and can work and earn what they need, when there is anything on earth for them to do. To pursue a contrary course would ruin any community and make them idlers.’

“In the early days of the Church, many works, including walls which still surround important buildings in Salt Lake City, were erected to make employment. By last August, the Mormons had organized many work projects of their own, and had many more planned. Their programme included new temple construction, new colonies and new irrigation districts.

"Large gardening, canning, preserving and sewing projects were set up. Central storehouses for supplies were arranged for, and members were paid for their work in supplies which they needed. The overhead was exceedingly small, because most of the administration was of a volunteer nature. Larger contributions from members able to make them financed purchases of supplies, equipment and land.

"The Mormons feel that they pioneered a new land, conquered the desert, and that, with such a heritage, it is a disgrace for any substantial portion of their membership to be

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THE FIRST BRONZE STAR

Sunday evening, March 21, Belfast Branch held a special "Star Night" programme in honour of Brother William Dodds, the first member in the British Mission to be awarded a bronze *Star* pin for having obtained twenty subscriptions to the *Millennial Star*. Missionaries of Irish District also presented Brother Dodds with a copy of *Brigham Young* as a token of appreciation of his outstanding work.



William Dodds
Merits Star Pin

Interested in knowing how Brother Dodds had obtained his subscriptions, I visited him at the store which he manages.

"I never get out of the store except on a matter of business," he said, so I had to work on the material which I had around me. They consisted of the butcher, the baker, the milkman and some business acquaintances. They have all been very kind, and, if I may say so, very interested also."

Just then Brother Dodds answered the telephone. I could not help but hear a few snatches of the ensuing conversation. "An interesting religious magazine . . . I know you'll like it . . . through the post every weekend . . . only one and eightpence," were some of the phrases I heard. He had sold again!

As we resumed our conversation, a police constable walked into the room. He had been collecting census papers all day, and had dropped in to get some warmth. To cut a long story short, Brother Dodds sold a subscription to him "right under my nose."

I thanked Brother Dodds for the splendid work he was doing and took my departure. As I pedalled home-wards the M.I.A. slogan of last year came to my mind:

"By my actions I will prove my allegiance to the Church," and I realized that here was a true Latter-day Saint who, in spite of being bound down all day on account of his business, was actually putting his beliefs into practice by doing his share in spreading the Gospel message.—ELDER JOSEPH W. DARLING

THURSDAY, APRIL 8, 1937

EDITORIAL

THE CHALLENGE OF YOUTH

Speaking before a combined service in New York at which 11 Protestant denominations were represented, Mr. John D. Rockefeller, Jr. recently made a stirring plea for extreme denominationalism to be put to an end and for a greater unity among the Christian churches.

"As we face the future of the Christian Church," he said, "there is one fact that is inescapable. If the Church as an institution is to continue, it must be a church which your children and mine and other young people are interested in, believe to be vital in their lives, and are willing to support with service and money."

The logic and truth of Mr. Rockefeller's statement will be questioned by hardly anyone who stops for a moment to consider the positions of the Christian churches of to-day when it comes to the part they play in the lives of young people. Records show that only two per cent of London's millions attend church services regularly, and of these, very few are young people. The vital spark of youth seems to be missing from the churches, and the vitality of any movement depends upon its younger members—those who will be carrying the burden of its responsibilities in the not-too-distant future.

Mr. Rockefeller pointed out a weakness which exists in most churches to-day, and at the same time told how it could be rectified. But while other churches are seeking for a means by which the young people may be attracted to and become interested in their churches, a strikingly different situation exists in the Latter-day Saint Church.

If there is any one outstanding feature about the Mormon Church which sets it apart from others, it is its great youth programme. It is a movement without parallel in the entire world. Many organizations have emulated it, but as yet none have surpassed or even approached it in its effectiveness.

It is a fundamental belief of this Church that a religion, if it is to exert the greatest influence upon its members, must cater to and meet the every-day needs of the individual. It must be a religion that can be practised every day of the week, not just on Sunday. In short, it should meet not only the spiritual, but the mental, physical, emotional, and material needs of its members as well. To do this successfully, there must be adequate provision for activity and development.

Little wonder then, that the Latter-day Saint Church is so organized that it does provide a religion, or a way of life which its members can follow every day. For the young children

there is not only the Sunday School for Sunday religious education, but the Primary Association as well for week-day training. Upon reaching the age of twelve children go from the Primary to the Mutual Improvement Associations, where they are regularly engaged in M.I.A. studies and activities until they are past maturity. The boys enter into Scout work, while the girls pursue similar courses of study and development. Provision is made for competition in sports and games throughout the entire year, and participation in dramatics, singing, and many other worthwhile endeavours. This work is all carried on under the supervision of teachers and leaders who train for the work and serve entirely without compensation, aside from the satisfaction they derive from serving others. The Prophet Joseph Smith's teaching, "The Glory of God is Intelligence," is the motto of the M.I.A. organization, and is the ideal to which its youthful members aspire. In addition to the auxiliary work the boys are ordained to the Priesthood and serve the Church in various capacities in this calling.

As a fitting climax to these Church activities, many young Latter-day Saints serve as missionaries for periods of from two to three years, entirely at their own, or their parents', or relatives' expense. The Church owes them nothing for it. They deem it a rare privilege to perform such service. Approximately two thousand are in all parts of the world at the present time, bringing the message of the restored Gospel to those who have not heard of its truths.

Quoting Mr. Rockefeller again: "If the church as an institution is to continue, it must be a church which your children and mine and other young people are interested in, believe to be vital in their lives and are willing to support with service and money."

No better example of such a church could be found than that of the Latter-day Saints. The young people are interested in their Church. They believe it to be vital in their lives. And finally, they are willing to support it with their services and money. A glance at their record is unrefutable testimony to these facts. They are carrying the torch with the same undying zeal of their forefathers who helped establish this great work in this dispensation.—PARRY D. SORENSEN

WHAT RELIGION MEANS

Religion, to the Latter-day Saints, is not a body of rules and regulations formulated and delivered with the command that they be obeyed. It is rather the law of life. It is the great encompassing power of the Infinite by which we come into this existence, live our allotted time, and then move on to another sphere of action.

"Obedience to the principles of the Gospel" is merely an exhortation to live naturally—to so order our lives that we are in harmony with those forces which increase and develop our physical, spiritual and intellectual powers. Physical well-being and adaptability to the material forces around us are essential elements of this concept. The same Christ who spoke of the Kingdom of Heaven taught the parable of the talents. This life is a "link between two eternities" and there is as much, or even more, reason for living it abundantly than dreaming of a celestial home. This thought does not militate against the most glorious concept of a Hereafter, but rather uplifts and stimulates life in a world of material things.

—ELDER A. LOWELL MERRILL

FULFILMENT OF A DREAM

By President Wilford Woodruff

In last week's instalment President Woodruff related some of his experiences among enemies and friends during his missionary travels through Missouri and Arkansas in 1834. A similar faith-promoting experience which occurred in the same region furnishes this week's story.

CHAPTER IV

of LEAVES FROM MY JOURNAL

IN the early days of the Church, it was a great treat to an Elder in his travels through the country to find a Mormon; it was so with us. We were hardly in Arkansas when we heard of a family named Akeman. They were in Jackson County at the time of the persecutions. Some of the sons had been tied up there and whipped on their bare backs with hickory switches by the mob. We heard of their living on Petit Jean River, in the Arkansas Territory, and we went a long way to visit them.

There had recently been heavy rains, and a creek that we had to cross was swollen to a rapid stream of eight rods in width. There was no person living nearer than two miles from the crossing, and no boat. The people living at the last house on the road, some three miles from the crossing, said we would have to tarry until the water fell before we could cross. We did not stop, feeling to trust in God.

Just as we arrived at the rolling flood a negro, on a powerful horse, entered the stream on the opposite side and rode through it. On making our wants known to him, he took us, one at a time, behind him and carried us safely over, and we went on our way rejoicing.

We arrived that night within five miles of Mr. Akeman's, and were kindly entertained by a stranger. During the night I had the following dream:

I thought an angel came to us, and told us we were commanded of the Lord to follow a certain straight path, which was pointed out to us, let it lead us wherever it might. After we had walked in it a while we came to the door of a house, which was in the line of a high wall running north and south, so that we could not go around. I opened the door and saw the room was filled with large serpents, and I shuddered at the sight. My companion said he would not go into the room for fear of the serpents. I told him I would try to go through the room though they killed me, for the Lord had commanded it. As I stepped into the room the serpents coiled themselves up, and raised their heads some two feet from the floor, to spring at me. There was one much larger than the rest in the centre of the room, which raised his head nearly as high as mine and made a spring at me. At that instant I felt as though nothing but the power of God could save me, and I stood still. Just before the serpent reached me he dropped dead at my feet; all the rest dropped dead, swelled up, turned

black, burst open, took fire and were consumed before my eyes, and we went through the room unharmed, and thanked God for our deliverance.

I awoke in the morning and pondered upon the dream. We took breakfast, and started on our journey on Sunday morning, to visit Mr. Akeman. I related to my companion my dream, and told him we should see something strange. We had great anticipations of meeting Mr. Akeman, supposing him to be a member of the Church. When we arrived at his house he received us very coldly, and we soon found that he had apostatized. He brought railing accusations against the Book of Mormon and the authorities of the Church.

Word was sent through all the settlements on the river for twenty miles that two Mormon preachers were in the place. A mob was soon raised, and warning sent to us to leave immediately or we would be tarred and feathered, ridden on a rail and hanged. I soon saw where the serpents were. My companion wanted to leave; I told him no. I would stay and see my dream fulfilled.

There was an old gentleman and his wife, named Hubbel, who had read the Book of Mormon and believed. Father Hubbel came to see us, and invited us to make our home with him while we stayed in the place. We did so, and laboured for him some three weeks with our axes, clearing land, while we were waiting to see the salvation of God.

I was commanded of the Lord by the Holy Ghost to go and warn Mr. Akeman to repent of his wickedness. I did so, and each time he railed against me, and the last time he ordered me out of his house. When I went out he followed me, and was very angry. When he came to me, about eight rods from the house, he fell dead at my feet, turned black and swelled up, as I saw the serpents do in my dream.

His family, as well as ourselves, felt it was the judgment of God upon him. I preached his funeral sermon. Many of the mob died suddenly. We stayed about two weeks after Akeman's death and preached, baptized Mr. Hubbel and his wife, and then continued on our journey.

SCOTTISH DISTRICT CONFERENCE

Sessions of Scottish District conference convened Sunday, April 5th, in the Christian Institute, Glasgow, with President Joseph J. Cannon and Sister Ramona W. Cannon as principal speakers at the evening meeting, which was conducted by District President William Stout. Other speakers were Supervising Elder Alexander McLachlan and Elders O. Meredith Wilson and Chauncey D. Harris.

Approximately 125 were in attendance at the session, half of whom were non-members. A vocal duet was sung by Sisters Mina and Jessie Thomson.

Brother Robert McQueen, first

counsellor in the district presidency, conducted the afternoon session, at which speakers were Elders Hyrum Adams and Dudley M. Leavitt, Sister Margaret Graham and Brother James Gemmell. President Cannon, Elders Carl B. Bradshaw, Fred H. Thompson and Brother Walter Foote spoke at the morning meeting, conducted by President Stout.

Newcastle district conference will be the next to be held. Sessions will convene in Queen's Hall, Fowler Street, South Shields on Sunday, April 11th. It will be followed by Leeds District conference on April 18th.

A MISSIONARY LOOKS AT HIS CHURCH

(Concluded from Page 212)

be faith in the common man and in the power of truth.

Men and women have sought the establishment of the Kingdom for ages. How will it come? It will come as a gift of God and a deed of God. But that does not mean that, at some trumpet blow, judgment will fall with destruction upon all the evil, while the good will be put in power. Physical force can never bring a spiritual kingdom. Jesus made us aware of that two thousand years ago. It is the rule of the spirit which we need, informing and controlling all the life of men. That gift will only come to the world as it comes in each single life.

We believe in the Bible as a bearer of God's revelations to man. God is not theory. He has made Himself known to men, and many scriptures contain a record of His revelations. But the Gospel, God's story, is not a book religion; it does not begin with the Bible, but with the living God who has always moved in the lives of men. Through the Bible speak the prophets of Israel, the experiences of a nation and the men who were able to interpret their meaning. Through the Bible Jesus of Nazareth is revealed, in whom all that went before received completion and from whom flowed a new tide of faith and life. We believe in the Book of Mormon as a bearer of God's revelations to the peoples of the American continent. We believe in the Pearl of Great Price as a bearer of God's revelations to Abraham and the latter-day Prophet, Joseph Smith. We believe in the book of Doctrine and Covenants as a bearer of God's revelations to us in these modern times. We rejoice to know that God still speaks to us, that He is still directing His children upon the earth through His prophets.

We know that these books are all human, for they have come out of the lives of men. But they are also divine, for their experiences were experience with God. There is progress in these books, for progress is typical of life.

We live in life after death. It will be a spiritual, fuller life. It will be a social life, for fellowship is the very condition of life; it will mean fellowship with those we love and with the great souls of all ages. It will be conscious and personal, for life's highest values can be conserved in no other way. It will mean activity and service, for this is the law of God's own being. And it will mean fellowship with God for those who have achieved the right to that fellowship. We believe in immortality because we believe in God, and because, in the deepest sense, it would be an irrational world if its highest product, man, should come to being only, in turn, always to be blotted out again. The evidences of all ages, given through the prophets of God, proclaim that life is eternal, everlasting.

This short account has attempted to interpret some of the essentials of the faith which the missionaries of the Church of Jesus Christ are proclaiming to the world. That faith possesses the power to guide through life; it can direct our daily lives and actions.

Now let me present a picture. Several years ago I visited the few members of the Church of Jesus Christ who reside

in Rumania and Jugoslavia. They had accepted the teachings of the Church before the World War. With the outbreak of the war missionaries of the Church had been withdrawn from their midst and they were left as sheep without a shepherd. My visit was the second that a representative of the Church had made to them in eighteen years. I expected to find them living in memories but strayed from the teachings of the Church. How happy I was to be mistaken! My welcome was the heartiest I ever experienced. We were strangers and yet we were children of the same Father, brothers and sisters in the same faith. To them it seemed that the shepherd had returned and no sacrifice was too great for his welcome. The services we held were characterized by their spirits of testimony and thanksgiving. Hours passed unnoticed for the spirit of God was present and time was only a thing of this world. I felt in my young self what faith in God can accomplish as a motivating power in the lives and actions of people. Our sacrament of the Lord's Supper was truly a sacrament. Those emblems were actually emblems of remembrance, remembrance of a covenant which had been made with Christ. Tears of joy flowed freely. The few who assembled felt to be in the presence of the Divine.

Members of the Church of Jesus Christ are asked to give outward evidence of obedience to the laws of God by observing the Word of Wisdom—living the laws of health which were revealed through Joseph Smith—and by paying their tithing or contributing one-tenth of their incomes to the welfare of the Church. These members bore testimony of the strength they had received in mind and body because they had lived God's law of health. They had kept record of their earnings and were prepared to entrust to me their tithes and fast-offerings to be conveyed to the Church for its welfare.

Such is the power of faith in God. It becomes man's companion through trial and difficulty, through joy and sorrow, through separation and loneliness. The man who has found that faith and nurtures it is never alone. He walks in the presence of God.

TIME MARCHES ON!

(Concluded from Page 215)

on a public dole. They have done not only their country but themselves a great service."

Many of us who have gone through persecution and ridicule for our religion rejoice in the recent widespread favour into which our Church has come. We see great dangers in it, however, and pray that we be not tempted to lower our standards in an attempt to court worldly favour, or to be less valiant in our struggle now that opposition seems less apparent. Who can tell—this may be a new kind of testing. Book of Mormon history would indicate that poverty and persecution are easier to bear than prosperity. Each new word of praise or approval should add a challenge to every Latter-day Saint in the world to do his best at home, at work and in his community to merit, at least in part, the splendid things the world is beginning to expect of us.

NEWS OF THE CHURCH IN THE WORLD

ORGANIST at the Salt Lake Tabernacle for more than 30 years, and nationally known as a musician,



Elder Kimball
Well-known
musician.

Elder Edward P. Kimball passed away in Washington, D.C., on March 15th. Funeral services were held Sunday, March 21st, in the Tabernacle with President Heber J. Grant as principal speaker. For the past four years Elder Kimball has been organist and director of the bureau of information at the £100,000 chapel in Washington, D.C., where he has presented more than 1,000 daily organ recitals. He was the first to present the Tabernacle organ in radio broadcasts, sound films, and gramophone records. Elder Kimball served on two missions to Germany, the last time being when he presided over the German-Austrian Mission. He was

a grandson of Elder Heber C. Kimball, known as the "Father of the British Mission."

OFFICIALLY adopted by the Utah State Legislature as the state song is *Utah, We Love Thee*, a song written by a native of Wales, Elder Evan Stephens, who was born in Pencader and emigrated to Utah after joining the Church. Elder Stephens directed the world-famous Tabernacle Choir longer than any other man—25 years. He also composed 93 Church hymns during his lifetime.

AUXILIARY organizations of the Church in Oahu Stake are progressing in a satisfactory manner. Elder A. Hamer Reiser, general secretary of the Deseret Sunday School Union reported upon his return from a trip to Hawaii. Elder Reiser and Sister May Anderson, president of the Primary Association, attended the quarterly conference of Oahu Stake, the only stake located off the mainland of the American continent.

OF CURRENT INTEREST

LONDON in scarcely over a month will be overflowing with crowds from the country and abroad who will come for the Coronation festivities. One of the many things which will encourage visitors to attend from across the water is the lowered visa fees between America and Great Britain. Originally £2, in the future the fee will be only eight shillings.

Rich gold, colour of kingly splendour, and the red, white and blue of the British Empire, form the gay palette of the artists who are preparing the Coronation procession route in London. Along the wide avenues that lead to and from Buckingham Palace, through the stateliness of Whitehall, beside St. James's, Piccadilly, Regent Street

and Oxford Street, and fronting the trees of Hyde Park's carriage-way, flags and banners will flutter from masts and columns, over garlands of flowers and drapings of coloured fabrics. Chief among the flowers will be rhododendrons, hydrangeas, blue cinerarias and white marquerites.

SCOTLAND has a rival in its partiality for threepenny bits according to booking clerks at Welsh railway stations. They handle hundreds of these smallest of British coins daily. In comparison an English station may not see one a month. Of the 7,500,000 threepenny bits minted annually, 5,000,000 go to Scotland and 2,000,000 to Wales and only 500,000 for distribution in England.

FROM THE MISSION FIELD

Arrivals and Assignments—

Eight travelling missionaries arrived Wednesday, March 31st, on the s.s. *Manhattan* and were assigned as follows:

Elders E. Max Phillips (Tetonia, Idaho) and Richard B. Mendenhall (Payson, Utah) assigned to Norwich District;

Elders Jack W. Brailsford (Cody, Wyoming), Mac C. Matheson (Duncan, Arizona), Wilmer A. Nicholls (Lovell, Wyoming), Glen H. Grimmett (Paris, Idaho), and Paul V. Strebel and Paul D. Backman (Salt Lake City) all assigned to Birmingham District.

Releases—

The following were honourably released on April 1st:

Supervising Elder Dale L. Barton of Liverpool District, to return to his Kaysville, Utah, home;

Elder Parley P. Giles, who has laboured in London and Liverpool Districts, and as Supervising Elder of Irish District, to return to his home in Salt Lake City, Utah;

Elder John M. Brown, who has laboured in Liverpool District and also the Swiss-German Mission, to return to his home in American Fork, Utah;

Elder Joseph H. Black, who has laboured in Norwich, Hull and Leeds Districts, to return to his Lovell, Wyoming, Home.

Appointment—

Elder Keith M. McMurrin was appointed Supervising Elder of Liverpool District on April 1st.

Transfers—

The following missionaries were transferred Saturday, April 3rd: Elders Burns L. Dunford and William B. Hawkins from Birmingham to Bristol District; Elder Arthur W. Jorgensen from Birmingham to Leeds District; and Elders William G. Woffinden, Walter D. Woffinden and King E. Beagley transferred from Birmingham to Liverpool District.

Doings in the Districts—

BIRMINGHAM—At baptismal services conducted Saturday, March 27th, in Handsworth Branch Chapel, the following were baptized

and confirmed: Basil Heber Dunn, baptized by Brother Norman P. Dunn and confirmed by Supervising Elder Karl F. Foster; Ivy Gladys Craig, baptized by Elder Foster and confirmed by Brother Fred Webb; Derrick Charles Craig, baptized by Brother Phillip Craig and confirmed by Brother Leo E. Hunter; Muriel, Joyce and Daisy Jarvis, each baptized by Elder William B. Hawkins and confirmed by Elder Arthur W. Jorgensen.

Commemorating Founder's Day, Nuneaton Branch Relief Society presented a special programme conducted by President Lucy Nightingale on Sunday, March 14th. Speakers were Sisters Elsie M. Linnett, Sarah Seckington, Lilly J. Gunn and Elder King E. Beagley.

Elder Burns L. Dunford, dressed as an old Japanese man, won first prize at the Fancy Dress social held in Handsworth Branch Chapel on Saturday, March 20th.

An M Men and Gleaner Girl banquet was held in Kidderminster Branch Chapel on Thursday, March 25th.

BRISTOL—Bristol Branch Relief Society held its anniversary social under the direction of President Gladys A. Millard in Hannah More Hall, Park Street, Bristol, Saturday, March 13th. The programme included games, dancing, mandolin quartette renditions, vocal solos by Sister Violet Smaile and Master Cyril Baker, and a fancy dress parade. Troop 53 of the Bristol Girl Guides also presented a play entitled "The Transformation." Sisters Lucy Battle and Dorothy Burroughs prepared the refreshments.

LEEDS—The opening service in the new Bradford Branch Chapel, Woodlands Place, City Road, Bradford, was held on Sunday, March 21st, with 150 members and friends in attendance. The Millennial Chorus offered several selections. On Saturday evening, March 20th, a social was sponsored by the Branch to celebrate the opening of the new meeting place.

LONDON—St. Albans Branch Relief Society was organized Sunday, March 14th, under the direction of District President Andre K. Anastasiou. The following officers will direct its activities: Sisters Ada A. Webb, president; Kate M. Osborn and Annie Ianson Jolliffe, counselors; Grace A. Webb, secretary; Edith M. Osborn, treasurer; and Marie L. Sporri, sewing mistress.

The Mutual Improvement Associations of North London Branch wish to thank all who co-operated to make their supper and social on Monday, March 29th, a success. Seventy-one members and friends were in attendance.

MANCHESTER—Sisters Laura Dimler, and Sarah Elvera Campbell, lady missionaries, addressed members of the Chadderton Street P.S.A. Mission at Oldham Sunday, March 21st, the occasion being a Mother's day programme. Sister Dimler spoke on "Mormonism and Motherhood," while Sister Campbell gave a Bible reading.

Elder Russell S. Marriott spoke before the St. Stephen's "Men's Class" in Rochdale Sunday, March 28th. On Thursday, March 18th, Elders Ellis E. Craig and Charles W.

Hailes were guests of the Progress World Friendship Club in Manchester. Elder Craig spoke to the Club on beliefs of the Mormon Church.

NORWICH—Under the leadership of Sister Annie Stafford, members of Lowestoft Branch Primary participated on the Sunday evening programme, March 28th. Principal speakers were Primary President May Coleby, Branch President Frank M. Coleby, and Elder Arthur C. Porter.

A Relief Society social was held in Norwich Branch Chapel under the direction of Sister Emma Durrant on Wednesday, March 17th.

NOTTINGHAM — Nottingham District's Gold and Green Ball was held Saturday, March 20th, in the Parochial Hall, Mansfield, which was specially decorated with the M.I.A. colours for the occasion. Three hundred members and friends danced to the music of the *Alhambrians*. J. H. Limb was master of ceremonies and Sister Edith Lamb, assisted by the district missionaries and M.I.A. members, arranged the event, which proved a great success.

IRISH DISTRICT CONFERENCE

President Joseph J. Cannon was the principal speaker at Irish District Conference held Sunday, March 28th, in Belfast Branch hall, 122 Upper North Street, Belfast. Other speakers at the evening meeting were Supervising Elder Joseph W. Darling and Elder Austin M. Scott.

All sessions during the day were conducted by Brother Joseph Ditty, second counsellor in the district presidency. Selections were ren-

dered by the Belfast Branch Choir at the afternoon and evening meetings.

Elders Coe R. Larkin, W. Burt Buxton, Norman E. Weston, and Eldon T. Lindsay spoke at the afternoon meeting.

Speakers at the morning service, which followed the testimony meeting, were Brothers Joseph Ditty, Elders Ranald H. Hebdon, Owen S. Brough, Jr., Ross Layton, Clarence R. Silver, and President Cannon.

PERSONAL

HORNE-NEIL — Sister Marjorie Horne and Brother James Blackwood Neil were married at Nuneaton on Saturday, March 20th.

Sister Horne is a member of Nuneaton Branch and Brother Neil comes from Portsmouth Branch. He is a member of H.M. Royal Navy.

DEATH

GRIMSHAW—The funeral services for Brother John Grimshaw, 61, a member of Accrington Branch of Liverpool District were held on

Thursday, March 25th. Brother Grimshaw died Sunday, March 21st, and was buried in Accrington Cemetery March 25th.

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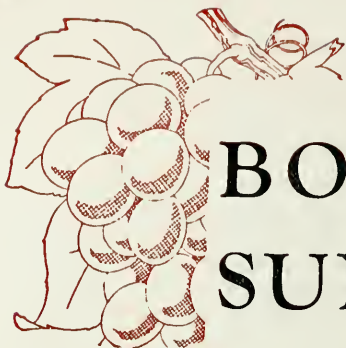
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